

THE

שקל

SHEKEL

VOLUME 2 NO. 4

WINTER 1970

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HIGHLIGHTS

New Book by Sylvia Haffner

The Gold Coins of Israel

Forerunners of Israel State Medals

License Granted Shalom Gold Coin

Jewish History as Portrayed in Coins

Golden Bronze Medals

V. D. B. — Victor David Brenner

Design Preview — The Keren Hayesod Medal

Israel Numismatic Crossword Puzzle

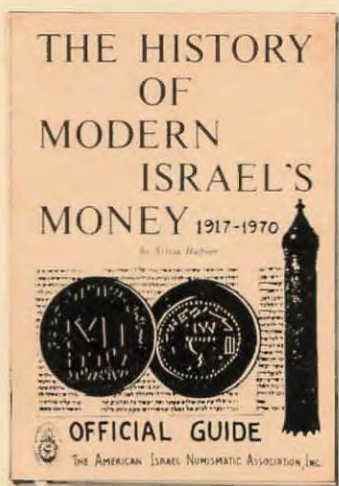
Aleph Beth Page

Judaean Jottings

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Published by the American Israel Numismatic Association, Inc.



A.I.N.A. EXCLUSIVE OFFER

HAFFNER COIN BOOK OFFICIAL GUIDE OF A.I.N.A.

The Board of Directors of A.I.N.A. has unanimously decided to sponsor and adopt Sylvia Haffner's second edition of "The History of Modern Israel's Money", as its first official guide for Israel coinage.

While our members may have come to know Mrs. Haffner best through her series of articles in "THE SHEKEL", she is also recognized as a numismatic authority by many publishers in the U. S. and abroad, and has received world-wide reputation with her first catalog of Modern Israel coinage. In the field of Israel numismatics, Sylvia Haffner is a foremost and leading authority. An active member of the A.N.A. Mrs. Haffner is also one of the founders and most active members of our A.I.N.A.

Early in 1968, during a visit to Israel which she devoted to meeting with leading Israel numismatists, and to thorough research, Mrs. Haffner discovered many new factors, which have never been published before. These, together with the 1969 and 1970 issues, will make her book the most comprehensive manual of Israel coinage issued to date.

Since we believe that no Israel coin collection can be complete without this manual, we are making special arrangements to enable our members to obtain it through our organization*.

The price for the book is \$7.50 per Hard Cover, and \$5.00 per Soft Cover. Make checks payable to A.I.N.A., Box 3194 Church Street Station, New York, N. Y. 10008.

*A.I.N.A. has the exclusive right to sell this book. Order your book early.

Dear Member:

This is a reminder to those who have not renewed their membership for 1970. Please send in your \$6.00 remittance to A.I.N.A. today.

The SHEKEL

ל'פ"ו

Volume 2 No. 4. (Consec. No. 8)

Winter 1970

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STATEMENT OF PURPOSE OF A.I.N.A.

THE SHEKEL is the official publication of the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. and will appear quarterly with the purpose of establishing an authoritative source of information and knowledge pertaining to numismatics of Modern and Ancient Israel. THE SHEKEL will bring to all numismatists the most current information available with reference to the foregoing.

THE SHEKEL will exist only for the benefit of its readers. To further that purpose, it will coordinate the activities of all with the hope that there will be a meaningful interchange of information, views and ideas through its pages.

THE SHEKEL will strive to be informative, interesting, educational and entertaining. To that end, it will endeavor to obtain articles and treatises from leading authorities in the United States, Israel and from other countries.

Finally, THE SHEKEL will be of interest not only to advanced collectors and numismatists but also to those just starting out on that delightful path leading to greater understanding and knowledge of Israeli numismatics.

THE PRESIDENT'S MESSAGE



Since the birth of A.I.N.A. I have greatly enjoyed working side by side with Nathan Sobel, our editor. However, due to other commitments, Nathan Sobel has decided to leave his post but shall continue to serve as a member of the Board of Directors. He will gladly assist and cooperate with our new editor, Mr. George Gilbert.

George Gilbert, our new editor, joins the SHEKEL executive group with his broad knowledge of the publishing industry. He has spent most of his life in the publishing and promotion world and as editor of numerous trade and association publications.

I feel that Israel numismatics is on the threshold of greater things to come, thanks to our Vice-President, Mr. Ed. Schuman of Miami, who was the moderator at the recent F.U.N. convention educational forum. John Pittman, the President of C.N.A. and Vice-President of A.N.A. and I were the invited guest speakers. We had the pleasure of having with us Mr. & Mrs. Ephraim Levy, Director of Israel Government Coins and Medals Corp. in New York. It gave me great pleasure to meet our Southern contingent at the January 6 meeting of the Israel Numismatic Society of Greater Miami.

Our last year's successful annual study tour of Israel has brought forth many new applicants for the coming trip. We expect a larger turnout this year of both numismatists and their friends. Special plans have been arranged through Mr. Yitzhak Avni, Director General of Israel Government Coins and Medals Corp. in Jerusalem who extends a special invitation to all participants. Don't forget the date, March 1-11, 1970. Hope to meet many new faces at Kennedy Airport.

MORRIS BRAM, *President*

THE EDITOR'S COLUMN



It is with the utmost reluctance that I find it necessary to announce my leaving "The Shekel" as your editor, two years after the birth of A.I.N.A. Unfortunately, family and business commitments make it impossible for me to continue. I want to thank all of my friends, old and new, who have contributed to the success of "The Shekel" with their articles, time and suggestions, making it the best publication of its kind.

The number of collectors of Israel coins and medals has increased so greatly that we notice that "Coin World" now sets aside space (91) in the regular classified ad section exclusively for collectors and dealers of Israel coinage. I am also happy to report that important articles which have appeared in "The Shekel" are now being included in the American Numismatic Society's "Review of Numismatic Literature."

These indeed are milestones in Israel numismatics in a relatively short time.

NATHAN SOBEL, *Editor*

A.I.N.A. EDITORIAL

Many collectors of Israel coins and medals have recently petitioned Thomas Wolfe, director, Office of Domestic Gold and Silver Operations, Treasury Dept. Washington, D. C., seeking a change in the status of seven gold coins of Israel. At present, these coins are ineligible for import into the United States since they are not considered by ODGSO to have "numismatic interest." Dates of the coins, face value and subject matter include: 1962, 50 and 100 pounds, 10th anniversary of death of Dr. Chaim Weizmann, in proof; 1964, 50 pounds, founding of Israel's Central Bank, both proof and regular; 1967, 100 pounds, Victory commemorative, proof; 1968,

Continued on Page 27

Forerunners of Israel State Medals

by Prof. Dov Genachowki, Jerusalem

The Jewish community in Palestine under the British mandate anticipated in many ways the attributes of a sovereign government. Well known are the "Kofer HaYishuv" ½ Mil token and other paper tokens, the Keren Kayemeth stamps and their use for postal operations, and so on. Less known are medals from that period, especially its earlier part. The three medals I want to describe here belong to that period. Of course, these are not "official" medals in the sense that medals issued today by the Israel Government Coins and Medals Corporation are official. Yet a close examination of these items will reveal how "national" they are. It is also important to note to what degree these predecessors of our present-day medals already make use of ideas and symbols found on more recent medals.

Volunteers Medal

Following the issuance of the Balfour Declaration on November 2, 1917, Jews all over the world volunteered to serve with the British army fighting in Palestine. First were the English Battalions, then came the Americans. But perhaps the most enthusiastic were the local Palestine volunteers, whose Battalion was formed after the British occupied the southern part of the country. The war revived the national awareness of Palestine youth — farmers, workers, "Hashomer" members, who followed Jabotinski's stirring words: "We want to give our blood for this country, as this will be the cement of its future building" to the officers of the "Volunteer Committees." The Battalion was formally approved by the British authorities as an infantry unit. It is interesting to note that there were many girls who volunteered — but the British refused to accept them.

The Palestine Volunteer Battalion missed the great hour to which it

hoped because it was formed late — in June 1918. It passed training in Sinai, and did occupation duty only in Palestine. Its headquarters were in Sarafand, still serving today as an army camp, now of the Israel Defence Forces. The Battalion was finally disbanded following its intervention in the 1921 "disturbances" in Tel Aviv, when Arabs from Jaffa attacked Jews and their property. Many of its members gave up their uniforms long before.

These volunteers from Palestine were given the commemorative medal illustrated here, apparently struck by the "Volunteer Committees." It is of silver, 26 mm. in diameter, with plain edge. The obverse shows within two concentric circles a large "Magen David," with six five-pointed stars around it and a seventh in its center (the seven star motif, envisaged by Herzl as the flag of the Jewish State, is used today by the ZIM, Israel National Shipping Co. The "Magen David," of course, appears in the center of the white and blue flag of Israel). The Magen David also carries some letters, undecipherable on my rather worn copy. Within the two circles is the inscription "LAMIT-NADVIM BA'AM. E'I. 1849 (the date in Hebrew letters)"; in translation it reads: "To the Volunteers of the Nation (see Judges, 5, 9). Eretz Israel. 1919." The date 1849 is from the destruction of the Temple of Jerusalem in 70 AD.



Obverse

Reverse

Volunteer's Medal



The reverse shows a paraphrase of the famous "Judea Capta" motif: To the right of a palm tree Judea, symbolized by a young woman, breaks off her chains. The departing Roman soldier is on the left. In the exergue in Hebrew "YEHUDAH HAMISH-TACHRERETH" — Judea Liberating Herself.

Another paraphrase of this motif will be found, of course, on the first State Medal of Israel, issued in 1958.



Obverse Reverse
Herbert Samuel

Herbert Samuel, High Commissioner

Palestine reverted to civilian rule on July 1, 1920, when Sir Herbert Samuel assumed his duties as first High Commissioner of Palestine, or as he was called by the Jews "First Governor of Judea." His arrival seemed to many to be the resurrection of Jewish government — even if under British wings. One of the highlights of this short honeymoon occurred on the Sabbath following the fast of the 9th of Av, when Herbert Samuel went on foot from his residence at the Augusta Victoria Hospital on Mount Scopus to the Hurvah Synagogue in the Old City to pray. He recited to the massed congregation the reading from Isaiah "Console yourselves my people said the Lord."

The honeymoon was, of course, short for reasons well known and outside of our scope. Samuel was a British politician first and a Zionist second. But it was during that early period that the medal we show here was struck in gilded copper, with loop and ring (it was suspended from a blue-white ribbon) 26 mm. in diameter. The obverse shows a full face portrait of Samuel, in dress uniform and

medals, over his head a small "Magen David," to the left in English "Sir Herbert Samuel," the same on the right in Hebrew. Below the date "1920" C.E. and 5780 in Hebrew letters (date from the Creation).

The reverse shows, within a large "Magen David," a rising sun inscribed in Hebrew "ZION," above it in English "High Commissioner of Palestine" and below in Hebrew "Eretz Israel."

The First Maccabiah

The Maccabiah, after the Maccabees, who revolted against Greek rule in the 3-2 centuries B.C.E., is called also "the Jewish Olympic." It is the central sport competition of Jewish sport organizations all over the world. It was first proposed in 1929, and the first Maccabiah was held in Tel Aviv in 1932. The most recent one, the 9th was held in August 1969 all over



Obverse
First Maccabiah

Israel. Our medal was issued to commemorate that first Maccabiah; it is silver, 25 mm. diameter. A young girl on the right and a young boy on the left hold the "Menorah," the seven-branched candelabrum shown on Titus' Arch in Rome and today the Emblem of the State of Israel. The menorah stands on a pedestal carrying the sign of the Maccabee Sport Movement, the Hebrew letter "M" shaped in the form of "Magen David." Below in the exergue there are two Hebrew dates - 3892 (the date the Romans destroyed the Temple), and 5692 (1932). The reverse - blank.

Any further information concerning these medals will be appreciated by the writer and will be published with full attribution.

PERMISSION GRANTED!

Title 31—MONEY AND FINANCE: TREASURY

Chapter 1—Monetary Offices, Department of the Treasury

PART 54—GOLD REGULATIONS

Gold Medals for Public Display and Antique Gold Medals

Section 54.4(a) (14) (iii) of the Gold Regulations is being amended to authorize the Director of the office of Domestic Gold and Silver Operations to license the acquisition, holding, transportation and exportation of gold-plated coins or gold medals which are either antique or are for public display by an institution serving the public. Prior to this amendment, licenses could only be issued for special award medals, designed and struck in small numbers for a specific presentation. Other uses of medals have not heretofore been considered as "customary industrial, professional or artistic use" and the holding of such medals was not licensed. However, the acquisition of old medals, especially those struck over 100 years ago, will now be considered for licensing. In addition, limited numbers of commemorative medals for public display will be considered for licensing upon application by museums, libraries, and other public service institutions. Because the amendments relieve an existing restriction, it is found that notice and public procedure thereon are unnecessary.

Section 54.4(a) (14) (iii) is amended to read:

§ 54.4 Definitions.

(a) * * *

(14) * * *

(iii) The acquisition, holding, transportation, importation, or exportation of any gold-plated coins or gold medals other than: Special award medals; antique medals; and commemorative medals for regular public display by a museum or other institution serving the public.

(Sec. 5(b), 40 Stat. 415, as amended, secs. 3, 8, 9, 11, 48 Stat. 340, 341, 342; 12 U.S.C. 95a, 31 U.S.C. 442, 733, 734, 822b, E.O. 6260, Aug. 28, 1933, as amended by E.O. 10896, 25 F.R. 122281, E.O. 10905, 26 F.R. 321, E.O. 11037, 27 F.R. 6967; 3 CFR, 1959-63 Comp. and E.O. 6359, Oct. 25, 1933, E.O. 9193, as amended, 7 F.R. 5205; 3 CFR 1943, Cum. Supp., E.O. 10239, 16 F.R. 9499, 3 CFR, 1949-53 Comp.)

Effective date. These amendments shall become effective on publication in the FEDERAL REGISTER.

Dated: June 5, 1969.

[SEAL] PAUL W. EGGERS,
General Counsel.

[F.R. Doc. 69—6860; Wiled, June 10, 1969;
8:48 a.m.]

FEDERAL REGISTER, VOL. 34, NO. 111
WEDNESDAY, JUNE 11, 1969



THE DEPARTMENT OF THE TREASURY
WASHINGTON, D.C. 20220

DEC 4 1969

Mr. Mel Sachs
Business Consultant
Judah L. Magnes Memorial Museum
2911 Russell Street
Berkeley, California 94705

Dear Mr. Sachs:

This is in reply to your letter of November 22, 1969 concerning your request to import two 1969 "Shalom" 100 pound Israeli gold pieces for display purposes.

The 1969 70-pound "Shalom" gold coin is the only gold coin of Israel eligible for importation into the United States under license. All of the other gold pieces are considered to be medallions in nature including those that are listed as coins. The importation or possession in the United States of gold medals which are manufactured for sale to the public is prohibited under the Gold Regulations. However, an amendment to the Gold Regulations, a copy of which is enclosed, permits licensing of limited numbers of commemorative gold medals for public display by museums, libraries, and other public service institutions.

Accordingly, enclosed is a Letter of Authorization which permits the display of two (2) 1969 "Shalom" 100 pound Israeli gold medals by the above museum.

This letter constitutes your authorization to acquire and import the two (2) gold medals for the above purpose. This authorization must be presented to the postmaster or to Customs at the port of entry into the United States.

Sincerely yours,

Paul W. Picknell

RUTH W. PICKNELL
Deputy Director and Legal Advisor



THE DEPARTMENT OF THE TREASURY
WASHINGTON, D.C. 20220

LETTER OF AUTHORIZATION

ISSUED TO: JUDAH L. MAGNES MEMORIAL MUSEUM
2911 RUSSELL STREET
BERKELEY, CALIFORNIA 94705

AUTHORIZATION IS HEREBY GRANTED TO THE ABOVE MUSEUM TO HOLD
FOR DISPLAY PURPOSES ONLY, TWO (2) 1969 "SHALOM" 100 POUND ISRAELI
GOLD MEDALS, UNDER THE TERMS OF SECTION 54.4(a)(14)(iii) OF THE GOLD
REGULATIONS.

THIS AUTHORIZATION IS NOT TRANSFERABLE AND IT DEFINES WHEN THE
ABOVE GOLD MEDALS ARE USED FOR ANY PURPOSE OTHER THAN THAT FOR WHICH
THEY ARE AUTHORIZED. IN SUCH AN EVENT, THE MEDALS ARE TO BE FORWARDED
TO THE GOVERNMENT OF THE UNITED STATES.

Paul W. Picknell

RUTH W. PICKNELL
DEPUTY DIRECTOR AND LEGAL ADVISOR

DEC 4 1969

DATE

ISRAEL GOLD COIN BREAKTHROUGH

Import License Granted Israel's Shalom Gold Coin

by Mel Wacks

The gold coins issued by the modern state of Israel have particular significance. For in ancient times the right to strike coins in precious metals — gold and silver — was an exclusive right of free and independent states . . . and Judaea was subjugated by foreign powers (Persia, Rome, Syria, etc.) for most of the Second Temple Period. Thus, it was only for a few years, during the two Jewish Revolts, that the Jews issued silver coins; but no ancient Jewish gold coins were ever made. Thus, the modern gold coins of Israel are truly symbolic of Israel's status as a sovereign nation.

An historic precedence was set on December 4, 1969 when a license to import Israel's 1969 Shalom gold coin was granted to the Judah L. Magnes Memorial Museum by the Office of Domestic Gold and Silver Operations of the United States Treasury Department.

Previously no gold coins of Israel were allowed to be imported into the U. S. or to be in the possession of any individual or institution in the U. S. with the isolated exception of the 1962 20-pound Herzl gold coin. However, under an amendment to the Gold Regulations made on June 11, 1969 "limited numbers of commemorative medals* for public display will be considered for licensing upon application by museums, libraries, and other public service institutions."

As per government regulations, the Judah Magnes Museum will place the Shalom gold coin on exhibit. It will join the large collection of ancient and modern Judaic artifacts which are on display at "The Jewish Museum of the West," in Berkeley, California.

This "crack in the door" was opened by the many individuals who wrote to the Office of Domestic Gold

and Silver Operations, and particularly by the hard work of Chester Krause, Publisher of Numismatic News. And of course, special praise should go to Thomas Wolfe, Director of ODGSO.

It is now possible for the golden coins of Israel to be shown across the U. S. by museums, libraries, schools, synagogues and other institutions which can obtain import licenses. And hopefully, if more letters are sent to Congressmen and the ODGSO, individuals too will eventually be able to acquire specimens of the gold coins in order to complete their Israel collections.

SHALOM IN GOLD*

Mintage: 12,000

Diameter: 33 mm.



Obverse



Reverse

*The U. S. Government classifies all modern gold coins as "medals".

*Not available to U. S. Collectors.

JEWISH HISTORY IN COINS

by Dr. Aaron Hendin, (M.D.)



3. Judaea Under Rome

In 63 B.C.E. two brothers, John Hyrcannus II and Aristobulus, were fighting over who was the rightful King of Judaea. At this time Pompey arrived at Jerusalem and the two brothers laid their claim before him. Pompey, feeling that John was the weaker of the two, and hence less likely to cause trouble, ruled that John Hyrcannus II was the rightful king. Aristobulus fled, but was captured and sent to Rome. He escaped and tried unsuccessfully to regain control of Judaea. During this period the Temple was plundered by the Romans under Gabinus.

John Hyrcannus II was reappointed High Priest by Julius Caesar. Caesar, however, also appointed Antipater as Procurator of Judaea and it was he who held the real power. Antipater's son, Herod I, known as Herod the Great, was later to become King of Judaea.

In 40 B.C.E. Antigonus Mattathias, son of Aristobulus, bribed the Parthian King, under Orodes I, to invade Jerusalem and help him regain the crown. The invasion was successful, and Antigonus paid the large bribe which included among other things, 500 Jewish women. A coin of this period shows a seven branched candelabra (menorah) which later became the most characteristic symbol of Judaism.



Judaean Lepton of Antigonus Mattathias (40–37 BCE) showing Temple Menorah.

In ancient times the menorah, as a Holy Temple utensil, was one of the most sacred symbols of Judaism, and as such was strictly forbidden on Jewish coins, for the same reason that effigies were forbidden. Thus the presence of the Temple candelabra on these coins could be considered as sacreligious.

In 37 B.C.E. Herod I, with the aid of the Romans, under General Sosius, retook Jerusalem. Herod became King of all Judaea and the Herodian Dynasty, under the Romans, began. It must be noted that Herod's family was originally from Idumaea and had been forced to convert to Judaism. Herod is said to have professed Judaism in order to have more loyalty from his subjects. Herod had at least ten wives, one of whom was Marianne, granddaughter of John Hyrcannus II.



Judaean Dilepton of Herod the Great (37–4 BCE) depicting a thymiaterion between two palm branches.

Herod's reign was begun in the usual "civilized" manner. All but two members of the Sanhedrin were murdered. Herod later murdered Marianne, two of her sons, and her grandfather, John Hyrcannus II. This ended the Maccabean dynasty.

In 31 B.C.E. Herod's kingship was confirmed by the Roman Emperor Augustus. While Herod introduced many heathen (Roman) customs into Jerusalem, he did rebuild much of

Jerusalem, including the Temple. (He therefore is known as the Great Builder). Herod was both hated and feared by the Jews. And rightly so, for prior to his death he ordered that, upon his death, the leading Jews of Jerusalem were to be murdered. This was to make certain that there would be no dearth of mourners at his funeral. It must be noted too, that Herod conformed to the Jewish "law" that no human likenesses may be portrayed on coins. He was also the first Jewish ruler to use only Greek letters on his coins.

Judaea was divided into several tetrarchies after Herod's death. These were ruled by his various sons and heirs. It was in several of these tetrarchies that human faces appeared on Jewish coins for the first time.

Herod Archelaus ruled Judaea, Samaria, and Idumaea from 4 B.C.E. to 6 C.E. He was extremely cruel. How cruel, can be gathered from the fact that he was banished to Gaul by Augustus, for he was too harsh even for the Romans. After his death in Gaul his domain was confiscated and attached to the Roman Empire. It was now to be ruled by the Procurators.



Judaean Lepton of Herod Archelaus (4 BCE-6 CE).

Obverse: Bunch of Grapes
Reverse: Helmet with cheekpieces.

Herod Antipas ruled in Galilee and Peraea from 4 B.C.E. to 40 C.E., when he was exiled to Spain. His lands were given to Agrippa I.

A third son, Herod Philip II, (4 B.C.E.-34 C.E.) was ruler over Batanaea, Trachonitis, Auranitis, Gaulanitis and Paneas. He was the first



Judaean Lepton of Herod Antipas (4 BCE-39 CE).

Obverse: Palm branch, "of Herod the tetrarch" in exergue.

Reverse: Greek inscription "Tiberias" within wreath.

Jewish ruler to use the effigy of a Roman Emperor on his coins. This may be partly explained by the fact that his dominion was inhabited mainly by non-Jews. His lands were transferred to Roman Syria when he died.

Herod Agrippa I (37-44 C.E.) was raised in Rome, and during the reign of Tiberius was imprisoned because he openly favored Caligula to Tiberius.



Judaean Lepton of Herod Agrippa I (37-44 CE).

Obverse: Royal umbrella.

Reverse: Three ears of barley.

After Tiberius' death Caligula became Emperor and appointed Herod Agrippa as King of the Tetrarchy of Philip II. Through politics and court intrigue, Agrippa was able to acquire the entire Kingdom of his grandfather, Herod I. Following his becoming King of all Judaea, Agrippa mellowed somewhat. He became more tolerant and is said to have been an observer of the Jewish laws. His coins struck in the Jewish part of his kingdom did not show any effigies. Those from gentile areas did and, in fact, some

Continued on page 25

JUDAEAN JOTTINGS

by Mel Wacks



Who Issued the First Jewish Coins?

Part II

It is an amazing coincidence that in between writing parts I and II of this article I was fortunate in discovering a unique Judaeen coin of the Persian period which will, undoubtedly, throw new light on these earliest Jewish coins. I will present these findings in a future issue of *"The Shekel."*

Meanwhile, I will conclude this survey of past opinions as to who struck the first Jewish coins.

Reinfenberg (1940, 1947)

A. Reinfenberg's "Ancient Jewish Coins", has served as the Bible of Jewish numismatics since its publication in Israel almost thirty years ago; it has appeared, thus far, in five editions.

Professor Reinfenberg wrote:

"A coin published some years ago by me is the oldest Hebrew coin (Figure 1). This coin, struck in a corner remote from the centres of Greek culture, most probably dates from about the middle of the fifth century B.C.E.



Fig. 1. Beqa — actual size.

"The script is clearly Hebrew. Although somewhat familiar forms of 'koph' do occur on earlier inscriptions, the letter employed here resembles most closely the archaic writing on the late Hebrew shekels and may represent a transitional form between the old Hebrew and the shekel characters.

We see therefore, that the script is well in line with the chronological classification arrived at on the basis of stylistic features.

"The inscription reads 'beka', the designation of a half shekel. Not only because of its provenance (Hebron), but especially because of the Hebrew inscription, the coin was certainly minted in Palestine. Beka seems specially to denote the sacred Jewish levy ('A beka for every man, that is, half a shekel, after the shekel of the sanctuary.') (1)

"The heathen character of the coin of this period in no way disproves the assumption that the coin was struck by a Jewish authority, since not only seals of the eighth to sixth centuries B.C.E., but also the "Yehud" coins of the fourth century show the same imitation of heathen representation. Even the Talmud did not take offence at this procedure when describing the 'coins of Jerusalem' as having human representations on them.(2)

"In assuming that our coin comes from a Jewish mint, we can think of only one person who could have enjoyed the right of coinage at that time, namely Nehemiah, who was sent to Palestine in 445 B.C.E. as governor of Judaea. He had the full powers of a governor, best illustrated by the fact that he was even allowed to rebuild the walls of Jerusalem. Although subordinated to the satrap of Abar-Nahana, it is quite plausible that Nehemiah's powers were such as to allow of the minting of coins."

Wirgin (1958)

Wolf Wirgin now lives in Westchester County, New York. His articles have appeared in many numismatic journals in Europe and America. These articles and his book, "The History of Coins and Symbols in Ancient Israel", have been controversial because his theories have diverged widely from those generally accepted.

Wirgin wrote in his book:

"After reading Antiochus' letter-edict noting the national independence achieved under Simon, the reader may well expect a coin bearing Simon's name. But no such issue exists nor have we been able to find out as yet why Simon did not use his own 'stamp' for coin-making. As we will see later, Simon's son (Hyrcan I) was the first of the ancient Jewish rulers to take advantage of this coinage right.

"What we are able to prove, though, with some certainty is that in Simon's time there were three kinds of coins minted in Jerusalem:

The thick Shekel and Half Shekel

— Chalice/Pomegranates design

Small bronzes the size of Quadrant

— Anchor (King Alexander)/
Sun-wheel design (Figure 2)

Small bronzes the size of Lepton —

Anchor/Star design.



Fig. 2. Quadrant — actual size.

"Since the shape of the anchor on the quadrantes and leptons developed identically, we have here two coin series which run parallel to each other. Yet the lepton series must have had the earlier beginning because of its trident-shaped anchor. During the course of the issue, a royal Hebrew

inscription was introduced but it was soon abandoned.

"Even on well-preserved pieces (the star-type) the writing is unintelligible despite the fact that it is clearly visible. On the star coin the alphabet letters of the legend are partly Hebrew, partly Phoenician—both archaic. The fact that people stamped such strange and unintelligible script on coins would seem amazing unless one understands that it was designed to be a symbol rather than a legend.

"The evolution of the obverse and reverse types and the tremendous numbers of these coins still being unearthed indicates a long period of issue.

"The origination of these coins to the times of Alexander the Great before 323 B.C., or shortly thereafter is based on several points: the rather poor and primitive design of the anchor on the earliest coins and the existence of an early Etruscan model. It is well known that for generations after Alexander the Great, coins with his head or pattern continued to be struck. The possibility, therefore, that the Jews followed the general usage does not seem remote. The first Alexander coins were issued in Jerusalem either during the lifetime of Alexander or slightly later, during the rule of the Ptolemies in Palestine."

Meshorer (1967)

Ya'akov Meshorer is the Curator of the Archaeological Museums in Israel and the Numismatic Consultant to the Israel Museum. His book, "Jewish Coins of the Second Temple Period" is based on his thesis for the M.A. degree in the Hebrew University; it appeared first in Hebrew and then one year later in an English translation.

It is interesting that Meshorer ignores the four page dissertation on the historic and epigraphic evidence

for Reinfenberg's attribution by simply stating that "... the coin published by A. Reifenberg on which the reading 'beqa' is suggested by him, is somewhat unconvincing." And this coin which Reifenberg felt would "throw some new light on one of the least known periods of Jewish history" is not included in Meshorers' opus!

Meshorer indicates that during the fourth Century, "apparently at Jerusalem, a small number of minute silver coins was struck with the sanction of the Persian province of Judah, the province of Yehud (Figure 3). They bear the name of the province of Yehud in ancient Hebrew script. Although the picture is not entirely clear, we are inclined to assume that these coins were struck by an autonomous Jewish authority with full permission of the Persian rulers. For had they themselves minted them they would undoubtedly have exercised their right to strike larger coins too, whereas this group consists of minute ones only.



Fig. 3. Yehud — Enlarged 3 X.

"Furthermore one of the coins bears the authority minting these coins. Opinions differ as to the identity of this Yehezkiahu, some tending to identify him with Yehezkiahu the high priest who lived at the end of the Persian period and witnessed the conquest of Jerusalem by Alexander the Great (Figure 4).

"This Yehezkiahu is known to us from Josephus who refers to him as the friend of Ptolemy. Albright has

Fig. 4. Yehizquiyah — Enlarged 3 X.



suggested that it was Ptolemy I who granted him permission to mint coins, but if this is so it is rather surprising that the coin should bear the name of a Persian province and be based on a denomination which was not current among the Ptolemies."

Recently (1966), a unique "Yehud" coin which was found in an excavation in Jordan has been called the "most important Hebrew coin in existence" by Dr. P. P. Kahane, Chief Curator of the Samuel Bronfman Biblical and Archaeological Museum (Figure 5). Dr. Kahane also stated that "this is quite likely the first Jewish coin ever to be struck."⁽³⁾

Meshorer includes this coin with the other "Yehud" coins he describes but does not state that it was the earliest type. He does write that:

"The three-leaved flower on its reverse represents, we believe, a lily. Special significance undoubtedly attached to the lily within the context of the Hebrew culture of ancient Israel.

"The lily was abundant in ancient Israel: in prophecy the 'blossoming of the lily' indicated the flourishing of the people of Israel.



Fig. 5. Lily Yehud — Enlarged 3 X.

Continued on page 23

Gould's Gelt Guide

by Maurice M. Gould, N.L.G.



Recently I spent a month travelling through the East, visiting Philadelphia and the A.N.A. convention, Richmond, Virginia; Washington, D. C.; Toronto, Canada; and other areas. I found, no matter what region I visited, that most dealers and collectors who are interested in foreign coinage now know about the coins of Israel; they tell me that the Israel coins are popular and say that more and more collectors are coming into this field.

Certainly the new Israel numismatic societies and clubs formed all over No. America have a great deal to do with the activity; the new publications, as well as a great deal of newspaper publicity have also attracted a great many collectors to the fold.

A short while ago I visited the Israel Numismatic Society of San Gabriel Valley, California, which meets in Alhambra, California. Under the leadership of John McQuaide, in a few short months the membership numbers more than seventy. Excellent meetings are held, with displays, speakers, slide programs, etc. and when one considers that the Israel Coin Club of Los Angeles is a comparatively short distance away, the charter members and officers are to be commended for the progress they have made. They also have an excellent bulletin and all these factors combined make a successful group.

It is unfortunate that those of us who would like to be as complete as possible cannot collect the gold commemorative coins of Israel. Eventually, I am sure all of the foreign gold which is of genuine interest to collectors will be able to be imported as a matter of routine. I know that these pieces would be extremely popular and dealers would be willing to stock them for resale.

Most of the gold pieces are of low mintage, with 6,000 to 12,500 being struck, and many have been put away by people who have a sentimental attachment to them and are not numis-

matists. Pieces of this sort are only released occasionally.

The 1964 Museum Commemorative in Proof condition (a silver coin), has been underrated in comparison to the Seafaring, which has the same mintage, with the Seafaring selling at a much higher price than the Museum piece; and even the Uncirculated pieces were only issued in the amount of 11,100, which does not leave large amounts for all collectors available.

As a "key" coin, the Seafaring has had a tremendous amount of publicity, as well as rise in price, is in great demand, and is difficult to obtain. The Museum piece should follow along and will probably catch up in price percentage.

Now that the new book by Richard Trowbridge on Palestinian coins is available, this series, which was long neglected, will come to life. With the mintage figures available, this series will have a revival of interest and dealers' trays will be picked over time and time again and the bargain Palestinian items will disappear.

The Palestinian coinage started with the year 1927. All of the denominations of this year were produced in fairly substantial quantities and are easily obtainable. It is of interest to note that English, Hebrew and Arabic, appear on the coins.

It is extremely difficult to make up a complete set of Palestinian coins in Uncirculated condition and even the common dates in choice condition will eventually be good property for use as type coins.

Until the issuance of Sylvia Haffner's "History of Modern Israel's Money," the Turkish coins used in Palestine could be easily found in dealers' trays at very low and nominal prices. Since the listing by Haffner, these coins are slowly disappearing from stocks in top condition. I still see them available in worn condition, but as more informa-

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"Variations On The 1967 Victory Coins"

(Part 1 — Reverse and Edge)

by John D. McQuaide



In studying the 1967 Israel Victory coin, many variations may be noticed — so many between the regular and proof coins — that they shall be made by this observer in two parts.



Part 1 — Reverse and Edge., Part 2 — Obverse. To locate the various differences, we shall use the start pattern, considering the top center point as Star Point No. 1, and all others in order, left or right as the case may be. To the casual observer, the obvious difference is in the surface finish. A brilliant polished field with matte relief on the Regular Coin, and on the Proof Coin, both field and relief are matte finished. After a few moments observations, another decided difference is noted. On the **REGULAR** coin, the sword tip is blunt, while on the **PROOF** coin the sword tip is tapered. Further study under a low power glass reveals the following:

A) On the Proof Coin the location of the sword blade in relation to Star Point No. 1 shows the blade to be well centered within the star point, while on the Regular Coin the blade is shifted to the left within the star point.

B) On the Regular Coin, the right and left sides of the sword blade rise to blade center, peaking to form a sharp and distinct line from blade tip to sword handle, while on the Proof

Coin, this centerline of the sword blade is less distinct and rather broad and rounded.

C) On the Proof Coin, the left edge of Star Point No. 1 continues down and under the top left olive leaf, passing under another olive leaf, and ending at the tip of Star Point No. 10—Left. On the Regular Coin, this same left hand edge of Star Point No. 1 disappears under the sword's left hand edge, and reappears again just below the top left hand olive leaf and continues on as on the Proof Coin.

D) On the Regular Coin the tip of the left hand middle olive leaf points directly to the top line of Star Point No. 4 Left, while on the Proof Coin, this leaf tip is above the line.

E) A similar situation occurs on the coin's right hand side. On the regular coin, the tip of the bottom right olive leaf points to the lower edge of Star Point No. 4—Right, and on the Proof Coin this same leaf tip falls below the line.

F) On the Proof Coin the right hand side of Star Point No. 1 continues down under the right side olive leaves ending at the tip of Star Point No. 10—Right. The continuation of this line between the leaves is sharp and distinct, but on the Regular Coin the line disappears between the center and bottom right olive leaves. Between these same two leaves the edge of

Continued on page 22

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q.—Some offered to sell me a gold medal showing Judaea Capta on one side and Judaea Liberated on the other. It's an inch in diameter weighs about an ounce and is 50% gold. Can you identify this and tell me its current market value? I would greatly appreciate the information.

A.L.C., Phila., Pa.

A.—All gold coins and medals are illegal to all American citizens with the exception of the 1960 Herzl 20 pound gold coin. (See ALEPH BETH Vol. 1 No. 2, Summer 1968 Pg. 37). Until the ruling changes, don't buy it.

Meantime, we'll still give you the information. This was a medal issued by the Tenth Anniversary of Israel Committee in 1958. There were 10,000 struck. The size is 27mm. On the obverse in the center there is a replica of the Roman struck Judaea Capta sestertius (a large bronze coin) of Vespasian showing a palm tree with seven branches (Judaea) with a seated Jewess (the Jewish people) in dejected pose and a Jewish captive to the left of the tree. On the outer field beyond the replica is a chain, broken on the top by the Hebrew inscription GALTA YEHUDA (Exiled Judaea), and in the exergue (the bottom where the date usually appears) the Hebrew date, corresponding to the year 70 C.E. On the reverse, in similar positions, the palm tree (now the State of Israel) shelters a standing Israeli woman holding a sheaf of wheat, and in the right field, an Israeli farmer with a flail over his shoulder. Israel Liberata substitutes Judaea Capta, Magen David stars replace the chains



and in the curved upper field *Assor L'cherut Israel in Hebrew* (Ten years Freedom of Israel); in exergue (see—you learned a new word!) the Hebrew date 5718 (1958). On the edge, between two State emblems—ISRAEL GOVERNMENT APPROVED ISSUE 1948-1958. This is not an official State Medal. It is however, the only approved medal and bears with official sanction, the State emblem. It was issued by Jacob Japhet Co., bankers, in a small blue purse. As this is an illegal item, AINA will not recognize that a market exists for this medal. Personally, the copper and silver issues (legal) are more pleasing and beautiful to the eye because the wealth of detail seems crowded on the small (1.0699 in.) gold medal. As an interesting sidelight, most of the blue purses were destroyed or discarded from the medals. In Israel, where the gold medal can be seen in coin shops, the scarce purse (about 1 for 10 medals) sells separately for \$15!

Q.—What is the basis of choosing a design on Israel's currency? I know that the current series of banknotes are beautiful but how do they relate to each other as a series? F.L.R., Boston, Mass.

A.—The front of the notes is devoted to an occupation in modern Israel (soldier-girl engaged in agriculture, fisherman, industrial worker, scientist etc.) while the reverse has an ancient art or archeological site or object (Tombs of the Sanhedrin, Ancient Synagogue Mosaic, Seal of Shema,

Continued on page 18

BOOK REVIEW

A Review of "Dated Coins of Alexander Jannaeus" by J. Naveh appearing in the Israel Exploration Journal, Volume 18, No. 1, 1968, pp. 20-25, Plates 2-3, with Appendix by H. Hirsch.

Dr. J. Naveh of the Israel Department of Antiquities has written about his successful decipherment of a coin inscription which has long eluded scholars. The legend is the one surrounding the "sun-wheel" on the coins of Alexander Jannaeus, the Hasmonian ruler of Judaea from 103-76 B.C.E. This breakthrough was achieved with the help of Mr. H. Hirsch, "a scholarly coin collector from Tiv'e'on", who originally drew Naveh's attention to the problem.

In the past, Hill had written that the inscription was "usually unintelligible," Kanael that it "contained a meaningless group of signs including circles, distorted characters, and other signs," and most recently Meshorer's conclusion that it was "enigmatic . . .



0944J0Y5N NY5Z TZ HJH

(Alexander The King - Year 25). Coin of Alexander Jannaeus 103-76 BCE — Sun Wheel.

resembling square Hebrew script: in some instances, possibly ALEKSANDROS (Alexander), in others, possibly YEHONTAN HA-MELECH (Jonathan the King)." Whereas, Naveh has concluded, after examining coins from many important collections,

that the inscription is in the Aramaic language using "square Hebrew" letters; it reads "Year 25 (of) the King Alexander."

This coin-type would therefore be the only ancient Jewish coin to use the modern Hebrew letters as opposed to the Ancient Hebrew found on all of the coins ranging from the "Yehud" types of the Persian period (c. Fourth Century B.C.E.) to the Bar-Kochba coins of the 2nd Revolt (132-135 C.E.)

Naveh has found two different dates on the coins of Jannaeus — years 20 (kaph) and 25 (kaph-hey), representing the years 83 and 78 B.C.E. respectively. Thus, these would appear to be "the earliest known dated Jewish coins," and would represent "as far as we know, . . . the earliest example of Semitic letters used as numerals, not only on coins but in any epigraphical source."

Dr. Naveh does not offer any reason why dated coins were issued only in the third decade of Jannaeus' reign, but he does theorize on the form of the inscription.

He says, "It would be simplest to assume that the occurrence of the Aramaic legend on these coins was an attempt to speak to the people in their own language and script; i.e. to enable all the Jews to read this legend, as neither Greek nor palaeo-Hebrew were their means of communication."

Seventeen examples of the dated Jannaeus coins, each showing a different portion of the inscription, are

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V.D.B.

by Irwin Stoff

Victor David Brenner, one of the greatest of American sculptors and medalists, was the designer of the Lincoln Cent. He was born of Jewish parents in the Lithuanian town of Shavli, which was then under Russian



Lincoln Centennial Plaque
by Victor D. Brenner

control. The residents had their own language, customs, and traditions.

Working with his father, Brenner learned the trade of cutting and seal engraving. After gaining enough experience, he left home, and worked as an engraver of jewelry and as a sculptor in various Russian cities.

In 1890, he immigrated to America. In New York, working during the day at his profession, he also attended art school at night. Following a trip to Paris in 1898, he opened a studio in New York.

In 1908, President Theodore Roosevelt posed for Brenner. As the Panama Canal medal was being prepared, he saw the Lincoln plaque that had been done for the 100th Celebration of the birth of Lincoln. Roosevelt liked it so well, he had the Secretary of the Treasury commission Brenner to make a design of the Lincoln Cent.

In August 1909 the Lincoln Cent was first struck, bearing the initials V.D.B. on the bottom of the reverse

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New Variety of 1963 Lira (Berne Die)

by Morton Jay Zerder

A great deal has been written concerning the 1963 1 lira Berne die with reference to its appearance, rarity, etc.

The variety was first reported by Sylvia Haffner and Dr. Neilson. The original variation was in the appearance of the number 1 on the reverse. Where the Tel-Aviv die has a shaved section at the apex of the numeral, the Berne die is absolutely flat with strongly defined sides to the numeral. The Tel-Aviv numeral apex runs virtually into the field.

A second reported difference was in the milled edge. The reeding in the Tel-Aviv die runs virtually across the coin from edge to edge. In the Berne die, the milling does not start on the edge and represents only about 75% of the edge of the coin.

In many examples of the coin, although not absolutely consistent, the letters in the date, particularly the 'kuf' and 'gimel', are rounded on the Tel-

Aviv die and flat on the Berne die.

With all the above variations taken into account, the most striking difference, discovered by the writer, is the planchet thickness and the edge thickness of the two coins. After examining a great many coins, it was established that the rim thickness of the Tel-Aviv die is 0.085 inches (85 thousandths) while the thickness of the Berne die is 0.080 (80 thousandths). The variation is so consistent that it does not vary more than 0.002 on either coin.

In testing the coin for thickness, one should be extremely careful to use a micrometer with a ratchet handle in order not to mar the edge.

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Continued from page 15

Dead Sea Scrolls, etc.). In addition to the denomination, an identifying color is used, viz. blue for 1 Lira, light brown for L. 5, violet for 10L. and reddish brown for 50 lirot. Contrary to popular U. S. opinion, the hundred-pound note was announced back in 1963 by the Advisory Committee of the Bank of Israel. The designs were stated to be a portrait of Theodor Herzl together with, on the back side, the emblem of the State of Israel surrounded by the symbols of the twelve ancient tribes. The note was to have been issued in 1964 according to the late Leo Kadman in his *ISRAEL'S MONEY* published in 1963.

In addition each of the notes have a watermark (a marking in the paper and visible when held to the light) of a face or faces as they appear on the front of the note. The watermark makes counterfeiting extremely difficult.

Continued from page 17

design. While this was not the first time that the sculptor's initial had been included on an American coin (i.e. Longacre's "L" on the Indian Head Cent), the public showed resentment and the initials were removed during the same year. In 1918, the initials were restored, this time on the obverse, near the edge of the coin, under Lincoln's shoulder.

The designing of coins was in reality only a small part of the work of this great craftsman and sculptor.

Many of the beautiful and artistic pieces designed by Victor David Brenner will be shown and discussed in future articles.

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Golden Bronze Medals

by Sidney Karpoff



Whether you collect coins or medals for financial investment or aesthetic quality you try of course to keep your specimens in first rate condition. If you knew that your house was going to be tumultuous for a while you probably would take some steps to assure the safety of your collection. Just such thoughts came to my mind as we prepared to paint our apartment.

Knowing that the painter would be arriving during the second week of July, and that I would be away on a trip during that time, I quickly thought of a fast and economical way to preserve my precious collection from any bumps and harmful vapors. My U. S. and Israeli proofs were all safe as they were inside of their original cases. My type and other coins also were secure inside of their folders. But believing the old adage of "better be safe than sorry" I increased the security of my collection by placing everything inside of plastic disposable trash bags and sealing them tightly inside of a wooden cabinet.

Now I was all ready except for my Israeli bronze medal set. Because I am particularly fond of this set I keep it continuously on display in a showcase which makes up part of a wall unit in my living room. The problem that this set created was a result of its bulkiness. Having never stored the medals in other than olive wood stands and plastic envelopes that they are displayed with, I was quite worried about piling them all together and putting them away. The remedy to this problem not only protected the medals from mishandling and exposure to possibly harmful vapors but to my surprise and delight resulted in a beau-

tiful golden bronze sheen developing on almost all of the medals. The method I used follows.

Each medal was individually wrapped in clear plastic envelopes much the same as the plastic used in envelopes Israeli independence day coins are presented in. Next, each medal was wrapped in a sheet of newspaper to protect it from bumps and bruises. I utilized a grey metal file cabinet that I had, which was approximately 12" x 10" x 6" in size, and I proceeded to pack the medals. A piece of folded newspaper lined the bottom of the file cabinet and a layer of medals covered that. On top of the layer of medals I put another piece of folded newspaper and more medals on top of that until all were securely in place. The file cabinet was then transferred into the back of a clothing closet which contained no camphor or other chemicals—only shirts and jackets. The temperature was about 66°-72° constantly by means of an air conditioner (New York gets very hot in the summer). The medals were undisturbed for about four weeks at which time I returned home from my trip and proceeded to unpack them. To my amazement a golden coloring appeared on most of the medals which enhanced their beauty. An attempt to get this same effect with U. S. copper coins met with no results (maybe the closet trick only works with Jewish bronze?). Whatever caused it certainly is very appealing. I cannot guarantee results like this will happen if you try to do it, but then again maybe it will. One word of advice—do not try this on silver because there is a chance that moisture caused the toning. My experience with silver and moisture is not very good and unless you happen to like green coins and medals, avoid letting silver get moist for extended periods of time.

Sidney Karpoff, an editorial assistant of *The Shekel* has been with us since our inception. He is a 16 year old high school senior and has provided us with our "fillers" for the past two years.

Jewish Coins

In the COIN COLLECTOR'S JOURNAL for July, 1879, we gave a short account of the position of the Jewish people in reference to a coin currency from the earliest period of their history, down to the time when intercourse with surrounding peoples, and the presence of their Syrian conquerors, broke down their isolated condition. Through all the Old Testament period of their existence, the Jews had no coinage or coin currency of their own. About two hundred years before the Christian era, Mattathias, the founder of the Maccabean family, arose, and, along with his heroic sons, set themselves against the efforts of Antiochus IV, Epiphanes, to suppress the Jewish religion. After some sixty years of warfare, between the Syrians and the Jews, led by one or the other of the Maccabees, Antiochus VII, Sidetes, recognized Simon as the High Priest and Prince of the Jews, and by public proclamation granted him independent sovereignty, by authorizing him "to coin for thy (his) country, with thine (his) own stamp." This document was issued in the year B. C. 139, though it is highly probable that Simon hadn't waited for this announcement.

From this period, however, may be dated the Maccabean coinage, the only native issue of money that the Jews ever had, and which was so soon replaced by the issues of the Roman governors. A short account of its principal issues may, we think, be of service to our readers.

On the earliest coin, the obverse design consists of a cup or chalice, with the first letter of the Hebrew alphabet: Aleph, above it, to indicate, either the first year of Simon's reign, which was 143 B. C.; or of the coinage, which was 139 B. C., while around the edge are the words in old Hebrew letters: SHEKEL OF ISRAEL. On the reverse is a triple lily filling, the centre of the field having for legend the words: JERUSALEM THE HOLY. There is also a half-shekel of this year, with similar design, but with value,—HALF-SHEKEL.

For the year *Two*, the designs and inscriptions are almost identical, though the numerals above the chalice, of course, are different. There are half-shekels of this years also:

SHEKEL OF SIMON MACCABAEUS, 140 B. C., OR YEAR 2, according to the numerals above the chalice.

The shekel and half-shekel of Year 3, resemble those of Year 2, the dates alone being different. Year 4, has a shekel which resembles its predecessor.

The epithet *Holy* was applied to Jerusalem from a very early date; the phrase: "the Holy City," is frequently met with in Old Testament records, while the term is distinctly applied to it by Demetrius Soter. It retains this as its distinctive title to-day, as is seen in its Arabic name, EL-KUDS: *the Holy*. It possessed the right of asylum, and was exempt from taxes, and to indicate these points, Simon probably put the word *Holy* on the coins.

In the Fourth Year, *copper* coins were issued by Simon, similar in design and inscription to those in silver.

The copper Half of this year differs considerably from all the previous issues; on the obverse are two bunches of heavily foliaged branches, with a citron between them, the inscription being "In the fourth year—one-half," while on the reverse we have a palm tree between two baskets filled with dates, the inscription reading, "The Redemption of Zion."

COPPER HALF-SHEKEL YEAR 4.

There are also quarter pieces, having *obv.*, two bundles of branches, and *rev.*, a citron—in the centre of the field, with inscriptions as before. The smallest piece is the one sixth in copper, having on the *obv.* the chalice, and on the *rev.* a bundle of branches between two citrons.

The existence of this copper shekel in the Fourth Year, of which we have also a silver shekel, would seem to indicate that some great pressure for money was being put upon the Jews, such probably as might be occasioned by their great effort in raising an army of 20,000 men to resist Antiochus. The designs on these coins are very appropriate; the chalice is connected with the custom of drawing water at the Feast of Tabernacles; the lily reminds one of the divine promise, that Israel should "bloom as a lily," while the palm tree was a famous product of Palestine, so that its branches were borne by every Jew during the feast of Tabernacles. The baskets of fruit refer to the offerings of the first fruits, which each one going to the temple was required to carry till he was met by the Levites, while the citron is found only on the coins of Simon.

In 135 B. C., Simon visited Jericho, then in charge of his own son-in-law, Ptolemy. In the middle of a great entertainment, Ptolemy treachously murdered his guest and his two sons, Judas and Mattathias. By this means Ptolemy sought to commend himself to Antiochus, for whom he was desirous of securing the country.

Immediately on the murder of Simon, his son John assumed the dignity of High Priest, and sought at once to avenge his father's death.

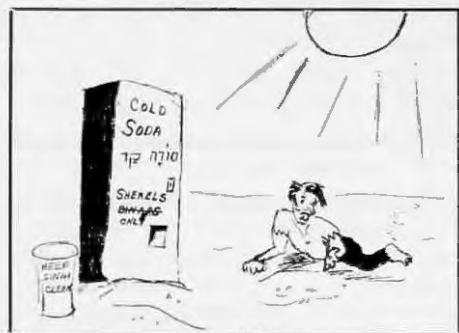
Why John received the additional name of Hyrcanus is not distinctly known. It is supposed to have come either from his killing a man named Hyrcanus, or because of a victory that, in company with Antiochus VII, whom he accompanied into Parthia, he gained over the Hyrcanians. John held his high priest position for thirty years, leaving us many coins that illustrate his reign, though all of these are in copper.

On the obverse of the coins of John, we have a Hebrew inscription: "JOHANAN, HIGH PRIEST, AND THE CONFEDERATION OF THE JEWS," within a laurel or olive wreath. On the reverse of all his coins is a double cornucopia, with a poppyhead in the middle. This design occurs first on Egyptian coins, and was probably borrowed from these by the Selencidae.

COPPER COIN OF JOHN HYRCANUS.

John Hyrcanus died in 106 B. C., and was succeeded by his son Judas Aristobulus, who took the title of *King*, the first person to assume this title since the captivity. The reign of Judas Aristobulus lasted only for one year, so that his coins are very rare. They resemble those of his father, in having a Hebrew inscription on the obverse: "JUDAS, HIGH PRIEST, AND THE CONFEDERATION OF THE JEWS," within a wreath, and on the obverse, the double cornucopia, with the poppy-head in the middle. An ordinary observer can identify the coins of Judas Aristobulus by noticing that the stem of the cornucopia is plain and bare, without any side knobs or branches.

(to be continued)



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MR. AND MRS. AARON

To commemorate his wedding last June, Toronto Daily Star coin columnist Robert Aaron commissioned the striking of an aluminum marriage token, 1½ inches in diameter.

The token, designed by the groom, was distributed to about 350 dinner and reception guests at Beth Sholom Synagogue in Toronto. In addition, a small number were presented to prominent members of Toronto's numismatic community.

The obverse contains only wording which reads: "June 24, 1969, Dorothy and Bob Aaron, Beth Sholom Synagogue, Toronto, Ontario, Canada." The reverse depicts the Star of David, and the words "Good Luck, Mazel Tov." The tokens were engraved and executed by The Wellings Mint Ltd. in Ontario.

Shortly after his engagement to the former Miss Dorothy Yarmouth, the idea occurred to Robert Aaron to have some sort of marriage token prepared for their wedding.

On doing some research into the field, he found that marriage medals date back many hundreds of years. It was traditional for European royalty

to commemorate family weddings by striking elaborate medals in gold or less precious metals. They would then be distributed to guests, and sometimes sold to raise funds. The medals usually depicted the bride and groom in front view or profile.

The tradition has still survived in some countries. The Royal Danish Mint in Copenhagen last year struck a limited number of marriage medals to honor the February marriage of Princess Benedikte and Prince Richard von Sayn-Wittgenstein-Berlesburg.

While cost factors prohibited the striking of a medal bearing the effigies of the Toronto-born couple, it was still possible to have a token struck featuring less expensive lettering.

Many guests at the June wedding commented on the originality of the idea at a contemporary wedding, and Coin World featured the tokens in its August 20 issue.



Wedding Token

Continued from page 14

Star Point No. 8—Right disappears, but is very evident on the Proof Coin.

G) Variations also appear in the shape and location of the olives, and in the shape and location of the word "ISRAEL", in Hebrew, English, and Arabic.

H) The incused lettering on the edge of the Regular Coin is small and wide, with three Stars of David between dates, and faces the coin's reverse. On the Proof Coin, the edge lettering is large and thin, with three diamonds between dates, and faces the coins obverse.

As you can see from the above, a short study of just one commemorative reveals a vast amount of information regarding variations. Between

now, and the release of the second part of this report, I ask you to look closely at *YOUR* Victory Coins. If you discover other variations on the Reverse, please let us know. If not, study the obverse, and see if you can list more variations than I will report, and believe me there are many. In this way, we take a step from just acquiring coins and sticking them in albums, and are on our way to becoming numismatists. AND ISN'T THIS WHAT IT'S ALL ABOUT? ? ?

Continued from page 13

tion comes out on this series, disclosing the scarcer dates and those difficult to obtain in uncirculated condition, the material will be held more closely. Many dealers are setting these aside for a future time.

The PRUTA Series

25 PRUTA

OBVERSE: In the center, a cluster of grapes with tendrils. Above this "Israel" in Hebrew, and underneath in Arabic. The rim is pearl-ed. Similar clusters appear on the coins of the Bar-Kochba revolt. A vine worked in gold decorated the entrance to the Holy of Holies in the temple which is another mark of its symbolic importance. (The cluster first appeared on the coins of Herod Archelaus of the years 4 BCE to 6 CE).



Obverse



Reverse

(Actual size)



Metal: Cupro-nickel
Weight: 2.8 gm
Diameter: 19.5 mm

REVERSE: Between two olive-branches the inscription "25 Pruta - 5709." The common variety has a small dot below the line joining the two branches. The two olive-branches appear for the first time on the coins of the Has-monean dynasty beginning with Yohanan Hyrcanus I (135-104 BCE).

Continued from page 12

"There are only two other representations of the lily on ancient Greek coins—and in both cases the coins were struck in Jerusalem!

"In the light of what has been said, it may be stated that the 'Yehud' coins were minted apparently in the closing years of Persian rule in the Land of Israel, when the Jews enjoyed a large measure of autonomy. All these coins were struck contemporaneously by both the Persian authorities and the autonomous Jewish administration, that is, the religious leadership in Jerusalem, during a period commencing not earlier than 350 B.C.E. and certainly not extending beyond 332 B.C.E."

While reading these excerpts, you

must have realized how much in the dark we still are about the "truth" in Judaeen numismatics. For theories not only change with the passage of time and with new numismatic, archaeological and historic discoveries, but there is also much interpretation of the evidence still to be performed by both the professionals and amateurs in this field.

Remember that whenever a new book or article professes to tell the "truth" you have every right to question it. It is only if we all keep an open mind about any questionable areas of Jewish numismatics that the answers will be forthcoming.

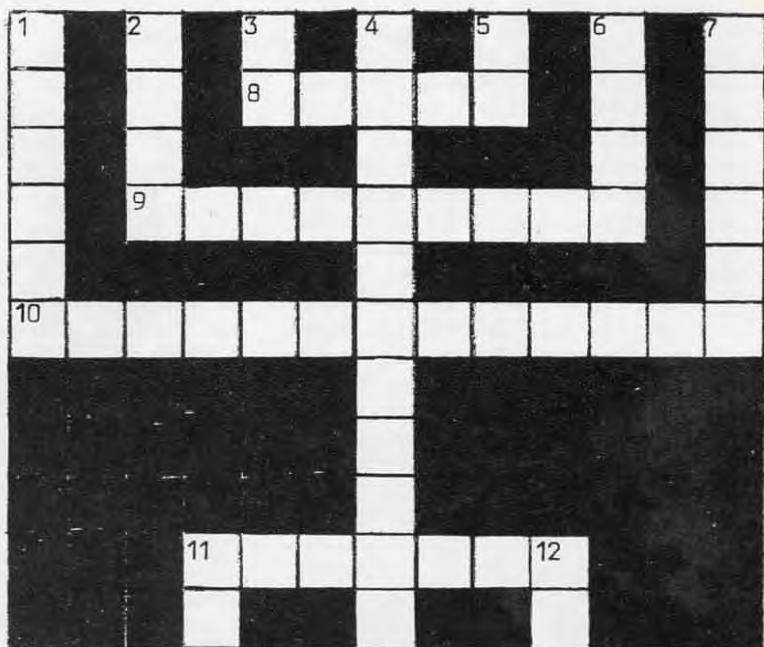
(1) *Exodus xxxviii, 26*

(2) *Baba Qama 97b*

(3) *New York Times, 9 October 1966*

NUMC ISRAEL SOS MAS TWO ICR D

by Mel Wacks



Just to make it a little more interesting, "The Shekel" will award a bronze Levi Eshkol medal for the first correct solution to the puzzle that is received. Send your solution to Shekel Puzzle Contest, P.O. Box 3194, Church St. Station, N.Y.C. 10008.

The winner and the correct solution will be published in the next issue of **The Shekel**.

ACROSS

- 8 These conquerors of Palestine issued coins starting in the late Seventh Century C. E.
- 9 Description of ethrog, citrus found on the large silver coins of Bar Kochba and some bronze coins of the First Revolt (2 words).
- 10 The Idumaeen king of Judaea who rebuilt the Temple (3 words).
- 11 Ceremonial object used in the Temple and featured on the Shekel of the First Revolt. (Hint: *Shekel* Vol. 1, p. 33)

DOWN

- 1 Smallest Judaeen bronze denomination issued during the First Revolt. (Hint: *Shekel* Vol. 2, No. 1, p. 20)
- 2 Common method for counterfeit-ing coins — detected by tiny pit-holes in coin's surface.
- 3 The Ptolemaic representation for "Year One," as used on the

coins of the Procurators. (Hint: *Shekel* Vol. 1, No. 4, p. 23)

- 4 Silver coins used for payment of the annual Jewish Temple Tax (2 words). (Hint: *Shekel* Vol. 2, No. 1, p. 11)
- 5 Roman medium bronze denomination equivalent to a quarter of a Sestertius.
- 6 What the Roman soldier is resting on his helmet, on some of the Judaea Capta coins. (Hint: *Shekel* Vol. 2, No. 1, p. 8)
- 7 Translation of title appearing on Hasmonean coins: COHEN GADOL = High ———. (Hint: *Shekel* Vol. 1, No. 4, p. 23)
- 11 Roman name for Jerusalem, after 130 C. E.: Colonia Aelia ——— (abbreviation). (Hint: *Shekel* Vol. 1, No. 3, p. 16)
- 12 Latin inscription found on denarius issued by M. Aemilius Scaurus and P. Plautius Hypsaeus in 58 B.C.E. commemorating the defeat of the Nabataean king, Aretas. ——— S.C. (By Command of the Senate). (Hint: *Shekel* Vol. 1, No. 4, p. 23)

Continued from page 9

coins struck in Caesaria bear his own likeness. He also called himself "The Great King" on some coins.

Herod Agrippa ruled Judaea for three years before he died by an "act of God." Just prior to his demise he attended some public games in Jerusalem where the people greeted him as a God. He accepted this adulation

without qualm or rebuke. Soon after he suffered internal pains, and five days later he died.

Upon Agrippa's death the Emperor Claudius appointed Cuspius Fadus as Procurator until Agrippa's son, Agrippa II, came of age. In 48 C.E. Agrippa II was given control over Chalcis. He continued to rule various areas of Judaea under the Emperors Claudius and Nero.



Roman Denarius depicting Tiberius (14-37) CE.



Judaean bronze of Agrippa II (50-93 SE) showing Victory.

TO ALL "AINA" MEMBERS

Now we offer for the first time—the first Israel prooflike set—1965. First of the series. A fine gift item plus a wonderful long term investment. Mintage 150,000. Start collecting the series today with the number 1 set.

Israel Coins

200 East 74 Street 19B
New York, N. Y. 10021

Gentlemen:

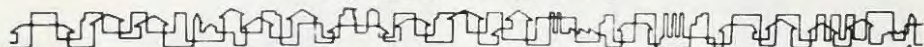
Kindly send me sets at \$3.00 each. Postage and shipping costs (add 50c per order) (5 sets minimum).

Name

Address

City State Zip

Club News



CLUB SECRETARIES What your Club does is news, and you are urged to share it with readers of the Journal. Please remember however that reports must be concise, telling (1) When it happened, (2) Where it happened, (3) What happened, and (4) Who it happened to. In addition to reports, Club Bulletins are appreciated as they often provide additional news items. Forward all material to the Editor. The deadline is the first of the month preceding publication.

I.N.S. OF N.Y. ELECTS 1970 OFFICERS

The members of the I.N.S. of N. Y. elected a slate of officers for 1970 at their December meeting. These are Edward Janis, president; Harry Schacter, vice-president; Frank Pocaro, secretary; Irving Golub, treasurer; J. J. Van Grover, corresponding secretary. The following were elected to the Board of Directors: Robert Messing, Robert Schoenwalter, Morris Bram, Nathan Sobel, Mel Wacks, Benjamin Spencer, and Michael Granis.

I.N.S. OF MASSACHUSETTS

The society has obtained for their members the IL 1 Bank Notes and also the Remembrance Day Medal. The meeting was held at the B'nai B'Rith Youth Hall and those in attendance were treated to the film "Within the Circle", which concerns itself with the story of several coins. The club is served by Irving L. Rudin, president, and Sandra Walter, secretary.

I.N.S. OF MICHIGAN



Mr. Morris Bram, president of A.I.N.A. presents the Levi Eshkol medal to Mr. S. Bluestone, president of the newly formed I.N.S. of Michigan. Mr. Ephraim Levy of IGCMC (left) and Dr. B. Zack, (right) vice-president, look-on.



Attending the celebration of the newly formed club are, from left to right: E. Levy, R. Goldstein, I. Moskovitz, S. Bluestone, L. Koppinger, M. Bram, B. Zack.

I.N.S. OF GREATER MIAMI

The I.N.S. of Greater Miami will exhibit at the Florida United Numismatist show in January.

The report by a club spokesman says that at a recent meeting Sidney Smith who made a trip to Israel with the American Israel Numismatic association gave his views of the Kadman Museum and "other interesting places" visited during the tour.

Israel numismatic programs are presented by a group from the club which meets the first Tuesday of the month at 8 p. m. at the Flagler Federal Bank, Miami, the report states.

Surplus Israeli coins, medals, token and currency are provided by the members for an auction which follows the meetings, the report concludes.

Officers include Hy Sootin, president, and Dr. O. Winklesstein, vice-president.

I.N.S. OF TEXAS

The second meeting of the I.N.S. of Texas was held in October. The Club has elected a board of directors to aid with business matters and program selection.

I.N.S. OF ILLINOIS

Meetings of the Israel Numismatic Society of Illinois are held in the Bernard Horwich Jewish Community Center, 3003 West Touhy Avenue, Chicago, Ill. All sessions start at 8 p. m. in room 7, a spokesman said.

New members reported recently are Gerald B. Saltzberg, Herman S. Sachs, Richard Rosenfield and Max Robert Mandel.

Moshe Davidowitz is president, Harry Flower, vice president. Membership applications may be sent to Mrs. Lea Levy, 2850 West Gregory Street, Chicago, Ill. 60625. Dues are

\$3 annually. Checks are to be made to the Israel Numismatic Society of Illinois.

I.N.S. OF MASSACHUSETTS

The last meeting was held despite a pouring rainstorm, a broken boiler in the building (so there was no heat), and the movie projectionist did not show up so the film could not be shown. However, the spirit of those in attendance created enough warmth and good fellowship so that we had a fine meeting.

Announcements were made for the Pidyon Ha-Ben Coin, 1965 proof like sets and the A.I.N.A. tour of Israel.

BOOKS RECEIVED

Corpus Nummorum Palestinensium Series

1. The Coins of Aelia Capitolina, Vol. I, by Leo Kadman, The Universitas Publishers, Jerusalem, Israel, 1956, 190 pp. 12 plates, hard cover.
2. The Coins of Caesarea Maritima, Vol. II, by Leo Kadman, Schocken Publishing House, Jerusalem, Israel, 1957, 244 pp. 19 plates, hard cover.
3. The Coins of the Jewish War of 66-73 C.E., Vol. III, by Leo Kadman, Schocken Publishing House, Jerusalem, Israel, 1960, 207 pp. 5 plates, hard cover.
4. The Coins of Akko-Ptolemais, Vol. IV, by Leo Kadman, Schocken Publishing House, Jerusalem, Israel, 1961, 240 pp. 19 plates, hard cover.

Continued from page 16

included in an appendix (with photos) compiled by Mr. Hirsch with the help of Naveh and Mr. Arie Kindler.

With exposure of Naveh's findings, hopefully other dates and inscription varieties will be detected as numismatists examine the Jannaeus coins in their private collections and museums worldwide.

Mel Wacks

Continued from page 3

100 pounds, reunification of Jerusalem, proof; 1970, 100 pounds, 21st Independence Day commemorative "Shalom" coin, proof.

In the view of your editorial board, these coins qualify as collectors items of great numismatic value aside from their lesser gold value. Therefore, we recommend that each reader address a petition to Thomas Wolfe at the address given above. The petition should describe the seven coins and may include the following statements: "Inasmuch as the themes these coins portray tell much of the story of the brief history of one of the world's newest democracies — a friendly nation with innumerable ties to our own country — and inasmuch as a collection of the coins of Israel is incomplete without these issues, and whereas prior sanction has been granted to one coin of the set, the Herzl, 1960 20 pound gold coin, I hereby request as one of the first duties of the Office of Domestic Gold and Silver Operations in 1970 is to grant the sanction of legality to the seven presently unallowed coins described above and that full consideration be given to any future issues in gold from the state of Israel, so long as they fulfill the requirements of possessing historic, artistic and numismatic value."

The Gold Coins Of Israel

by Wilma Thompson

(See back cover)

The Bank of Israel only mints gold coins (see back cover) on special occasions. The Herzl centenary was the first such occasion, the 5 pound silver commemorative coin supplemented by a 20 pound gold coin in 1960.

Herzl Coin

Obverse: In the center, the emblem of the State. Above in Hebrew "Twenty Israel Pounds," and around the lower rim the centenary years in Hebrew and English "5620/5720, 1860/1960," within the circular space between two beaded circumferences the name Israel in Arabic and English.

Reverse: Upper right, a portrait of Herzl within an incuse rectangle. On the center below, the emblem of the State, and to its left, on rim, the words in Hebrew "Ein Zo Agada" (It is no legend), the second part of Herzl's famous dictum, "If you will it, it is no legend," a prophecy that came true within a jubilee of his death. The edges are plain.

Commemorating the Tenth Anniversary of the death of Chaim Weizman, First President of the State of Israel, the Bank of Israel issued a set of two gold coins, of denominations 50 and 100 pounds.

Weizman Coin

Obverse: In the center the emblem of the State, a seven-branched Menora between two olive-branches joined at the base by the word Israel in Hebrew. Around the circumference between two circles in relief, the nominal value in Hebrew: Fifty Israeli Pounds, (or One Hundred Israeli Pound) and the years 1952-1962. The inner circle is broken in its lower part by the word Israel, in English at left, in Arabic at right.

Reverse: At the upper right within an incuse rectangle, a portrait of Weizmann looking to the left. The emblem of the State appears in the center below, and to the left, within the rim, the name in Hebrew: Chaim

Weizmann. The edges are milled.

The Bank of Israel issued a gold coin in 1964 of nominal value 50 pounds to celebrate its tenth anniversary. Ancient Hebrew coins have inspired the motif which adorns the coin. The double cornucopia first appears in Hebrew art on the currency of the Hasmonaen era and symbolizes the fertility of the land.

Bank of Israel Coin

Obverse: Same as above excepting the year 1964 on circumference.

Reverse: On the right-hand upper sector, a double cornucopia. Between the horns a pomegranate, with seeds visible through an opening in the rind. The right horn holds a barley-corn and the left a branch with an olive. All are ancient Hebrew symbols. On the lower left, in four lines of Hebrew, the inscription: Tenth Anniversary of the Bank of Israel. Edges are milled.

A special issue, the Victory coin in 1967 celebrated the unparalleled victory obtained in six days by the Israel Defense Forces. By way of retort to Jordanian shelling of residential New Jerusalem, the men of Israel's Central Command re-entered the Old City to gaze and pray at Jewry's most hallowed site, the Western Wall.

Victory Coin

Obverse: Emblem of the Israel Defense Forces against a stylized star and the nominal value 100 pounds, between the rays, the word "Israel" in English, Hebrew, and Arabic.

Reverse: The Western Wall of the Temple of Solomon in Jerusalem, and the date of its restoration to Jewish worship. On the edge in Hebrew and in English, the date 5/6-10/6/67.

The 1968 Independence Day witnessed a Jerusalem reunified. It was Israel's 20th anniversary and the occasion was felt to justify a one hundred pound gold issue.

Jerusalem Coin

Obverse: The nominal value and a
Continued on back cover



DETAILS OF THE GOLD COINS

NAME	YEAR OF ISSUE	DIA. MM.	WEIGHT GM.	CONDITION	MINTAGE	NOMINAL VALUE IL
Herzl	1960	22	7.99	Regular	10,500	20
Weizman*	1962	27	13.34	Proof	6,202	50
Weizman*	1962	33	26.68	Proof	6,203	100
Bank*	1964	27	13.34	Regular	6,014	50
Bank*	1964	27	13.34	Proof	1,502	50
Victory*	1967	33	26.68	Proof	9,004	100
Jerusalem*	1968	33	25.00	Proof	12,500	100
Shalom*	1969	33	25.00	Proof	12,000	100

*Not available to U. S. collectors.

replica of the Bar-Kochba silver 'sela' on which appears a four-columned facade, believed to be that of the second Temple.

Reverse: A schematic panorama of the reunified City of Jerusalem, with the city walls in the foreground and the Knesset perched on a distant hill in the background.

The Shalom Coin was issued to commemorate Israel's 21st Independence and their desire for PEACE.

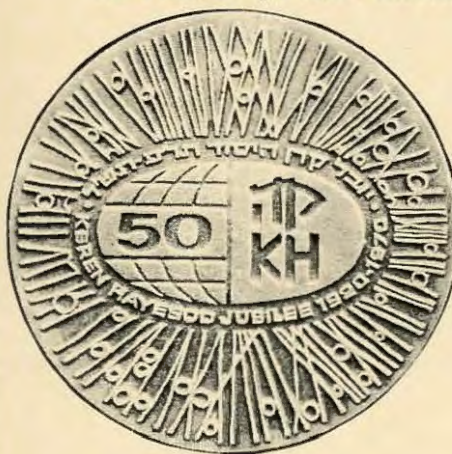
Shalom Coin

Obverse: The four letters of the Hebrew word 'Shalom' in two lines completely fill the field. The first letter 'shin' is in the form of a candleabrum,

three of its seven branches appearing on the right side. The letters are raised, their style is flat with straight corners. Above is the nominal value in Hebrew: 100 Israel pounds. To the left is the year 1969 and to the right its equivalent in Hebrew.

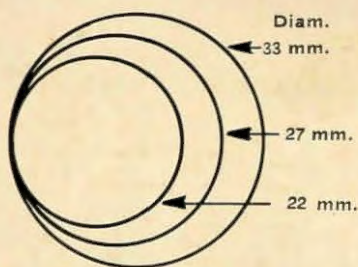
Reverse: 'And no man knoweth of the place of his burial,' Deuteronomy, 34:6. The letters are arranged in the shape of a cairn. Underneath, the source of the quotation in Hebrew and to the right a net-covered helmet and an olive sapling with its roots. Below, the word 'Israel' in Hebrew, to the right the same word in English and Arabic.

The Forthcoming KEREN HAYESOD Medal (See Vol. 2, No. 3, p. 4)



Metal	Size	Quantity
Bronze	59 mm	7,000
Silver	45 mm	4,000
Gold*	35 mm	2,000

*Not available in the U. S. A.



GOLD COINS OF ISRAEL

